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THE LITURGICAL APOSTOLATE

The following paragraphs will try to indicate briefly the general aim and purpose of the projects recently undertaken by The Liturgical Press of St. John's Abbey, Collegeville, Minn. Both the *Popular Liturgical Library* and the Review, *Orate Fratres*, aim to foster a better understanding and a better practical appreciation of the liturgy of the Church among all Catholics. This aim has not arisen out of an archeological or aesthetic fancy for the Church's liturgy, or out of a mechanical bias for rubrical regularity. Rubrical regularity, aesthetic cultivation of the beauties of the liturgy, an erudite knowledge of the gradual development or the devolution of liturgical practices in the Church, are in varying degrees rather accompaniments of the real aim of the liturgical apostolate, and, in a sense, quite secondary. The liturgical awakening, which The Liturgical Press is trying to consolidate and promote, arises out of the firm conviction that the liturgy is precisely what Pius X called it—the primary fount of the Catholic religious life, and indispensable to the flourishing of the latter. A liturgical awakening is therefore synonymous with a reflowering of an intenser spiritual life among the children of the Church; it is an increasing fermentation in the living body Catholic, of which the leaven is the Church's liturgy. In its widest aspect, it has to do with all the forms of the liturgical worship or life of the Church, sacrifice, sacraments and sacramentals, and the divine Office—just as it is applicable in various degrees to all members of the Church without exception.

A statement of this kind, even when grounded in history, and when uttered by the Vicars of Christ, will not carry internal conviction with individual minds until they come to know more

intimately, and, as it were, experientially, that the liturgy is what the above paragraph has called it. However, a few indications may help to clarify the claims upon which the hopes placed in a liturgical awakening are based.

Many thoughtful Catholics have in these days of self-examination asked themselves questions about their own religious devotions and the public services of the Church. There seems to be a hiatus between the official actions of the Church and the individual spiritual worship of the child of the Church. Often Protestant friends, attending Catholic services, by embarrassing questions have brought Catholics to a consciousness of their ignorance that was realized for the first time with something of a shock. All of this is the more true today, since individualism in matters religious seems to be petering out into a vague emotionalism that is felt to be unsatisfactory. Not a few Catholics have begun to see, at least darkly, that they are really leading a sort of double life in their religious practice, in the bodily presence at church services of which they possess but a very general understanding, and in the more concrete and personal practice of their private prayers, the latter not connected with the official services except in point of time. Because of the rift between the two, the spiritual life of many a Catholic has almost approached the status, so to say, of dissociated personality.

A proper appreciation of the liturgical worship of the Church should tend to heal this rift in the individual spiritual life. The liturgical worship of the Church is like all the official actions of her ministry *for the people*, and for the people to take part in as actively as permissible. The Catholic must not only know, for instance, what the Mass is in a general way, but what it is *for him*, and, furthermore, how he can intimately associate himself with what is going on for him in the Mass. Else why the elaborate ceremonies, the whole ensemble of externals that have so often been taken by themselves as the whole of the liturgy? The externals are there to express the internal action. For whom? Not for God, surely, Who ever sees the innermost depths of the heart, but for all assembled, so that they may unite themselves in mind and heart with the official worship of the ministers who are acting with the divine power of Christ. Thus alone is the spiritual prayer of the individual amalgamated with the official performance of his religious duty at public services;

thus alone does he worship and love, not in different and opposing directions, but with his whole heart and mind, his whole body and soul.

Unifying the spiritual endeavors of the individual soul means at the same time uniting the individual worship to the official worship of Christ as performed by Him through the Church, continuer of His divine mission on earth. All who thus attend the official worship of the Church are no longer attending as individuals, dependent only on individual effort. All of them are united in a common bond, the center of which is the liturgical service. The worship of each one is thus fortified by that of his fellow-worshippers; and together they form, in unity of mind and heart, an active living fellowship; they form a unified society, breathing of the spirit of God, and eminently fulfilling the condition placed by Christ when He promised to be present wherever several are united in His name.

The presence of Christ is in such a fellowship even more assured and more intimate. The true bond of union between worshippers, we said, is the central liturgical service. This service is performed by the empowered minister of the Church, therefore with all the efficacy of the powers Christ gave to His Church when He commissioned the Apostles to act and do in His name, and promised to be with them for all times. The unity and fellowship of worship is therefore rooted in the unity of all the souls with the official hierarchy of the Church and thus with the whole Church, with Christ. The official public worship, uniting all, people and priests of God, in a common action, is the best realization of the Christian concept of the Vine and the branches, or, as expressed by St. Paul, of the mystic body of Christ, where all Christians are not only externally engrafted upon Christ, but living one life with Him. "That they may be one," Christ prayed to the Father, "as we also are one. I in them, and thou in me."

All of this may at first glance sound like a beautiful dream, but a dream withal. It is genuine past history of the Church, and more than that. For today, too, it is no longer mere speculation, but in many scattered Catholic lands and communities actual reality. And its connection with our school life should be immediately apparent. One of the greatest problems of our school life today is the divorce of the taught theory from the practical

life of the pupil. Even in our colleges, how much recreational time is occupied by students with the discussions of theories learned in the school halls? This divorce of theory and practical life is very harmful to the success of our education; in religious education it becomes fatal, has become so only too often. What remedy is there for this situation? We should answer: The liturgy. Religious instruction based on the liturgy as the official living enactment of the truths of our faith, as the means of individual and corporate living of these truths, means teaching for practice and practice based on doctrine. Nowhere has the function of the liturgy in religious instruction been better stated than in the encyclical of our Holy Father on the feast of Christ the King. In the liturgy we find the truths of our faith expressed in palpable terms, the invisible in visible signs, the divine in human forms, always in imitation, nay in continuation, of Christ Himself, God-man, the Word made flesh. The liturgy teaches the mind through the senses, the heart through the emotions, the individual by aid of the social, the human through the divine. It answers the whole man, body and soul, heart and mind—and is the one complete and genuine form of the holy grail so earnestly sought today: religious experience.

VIRGIL MICHEL, O.S.B.

THE INTEGRATING AND DIFFERENTIATING FUNCTIONS OF ELEMENTARY EDUCATION

Education is an assimilative agency; it is also a differentiating agency. Both functions it performs at once. Thus the product of an educational system is a paradox—at once a type and an individual.

From the moment a child enters upon his scholastic career his progress to an ever-increasing standard of attainment is determined by the action of two forces, the one social, the other individual. The social force derives from the conscious purpose of society to utilize the school as an agency in fashioning the mind and thought in accordance with its motives and designs. The individual factor is represented by the conscious or unconscious ambition of the pupil to direct educational results to the service of personal ends. Working simultaneously and conjointly, the two purposes may be harmonized, but at certain stages the one or the other becomes the more impelling. It is the function of the educator to establish the proper proportion between each of these motives and to indicate precisely where and when the one should transcend the other in relative emphasis.

Under democratic forms of political and social organization, the view has prevailed that at least the elementary school period should be devoted to the inculcation of the essentials of citizenship. Under this dominance of the social motive, little or no opportunity has hitherto been given in the elementary school for direct realization of the personal ends. A common curriculum adjusted to group divisions of pupils from grade one to grade eight has been the rule. Tacitly it has been assumed that uniformity in study is productive of a corresponding uniformity in ideals, attitudes and ways of looking at things—elements essential to civic and social solidarity. Writing some twenty years ago, an eminent educator asserted that, were our secondary schools patterned after our elementary schools, there would be a lack of equality of opportunity and hence a lack of democracy in secondary education.¹ But he justified uniformity of practice in the elementary school on the grounds that the pursuits of this stage of learning are indiscriminately requisite to both

¹ De Garmo, "Principles of Secondary Education," Vol. I, p. 49.

the welfare of the social body and the good of the individual citizen. They supply the elements essential to collective and individual citizenship.

But the advisability of maintaining an undifferentiated curriculum throughout the eight grades of the elementary school period has been seriously questioned of late years. The social motive, it is argued, has hitherto so thoroughly dominated the interests of the elementary school as to unduly minimize the importance in this field of the interests of the individual. As a result of this oversight, not only have the interests of the individual pupil suffered, but the social purpose has been proportionately vitiated. We find then that in our time the interest of educators has centered about the problem of reorganization of elementary school curricula. Attempts and suggestions making for revision exhibit, in general, two outstanding features, the one bearing upon the matter of the curriculum, the other upon methods of teaching.

In reorganization of subject-matter attention has been focussed upon the later years of the elementary school period. Grades seven and eight of the elementary school, along with grade nine of the high school, have grouped together, in many instances, to constitute a distinct stage in school work, and a curriculum has been devised, or is in process of being perfected, to meet the needs of the new stage in the educational ladder. The motive behind the procedure is largely to extend to the pupil opportunity for discovering and exploiting whatever line of interest or particular aptitude he may possess. Whereas the custom was formerly to defer election to entrance into the high school, deference for the interests of the pupil now permits entrenchment, in this respect, upon the inviolable domain of the elementary school.

The reformulation of methods has had a more general effect upon the practices of the elementary school than has the reorganization of subject-matter. Here a progressive tendency to respect the attitude and thought of the pupil, even in the earlier grades, is evident. As a consequence methods of teaching are so highly individualized that, in the sense of other days, they no longer exist. Prospective teachers no longer study inflexible, highly standardized methods of procedure for the express purpose of applying them rigidly. Rather the purpose of training in methods is to imbue the teacher with the spirit of the teach-

ing function. Every pupil, says the psychologist, is a rule unto himself. Methods must be adjusted to him; he is not to be adjusted to methods. Herein is evidence of the declining strength of the social factor in school procedure before the accumulating strength of the individual motive.

Obviously individuals differ in respect to the degree to which they possess any particular capacity; they differ, too, in respect to attitudes. The uniform curriculum of the eight-year elementary school aspired to the cultivation of a uniformity in attitudes, ways of thinking, judging of values and appreciations. While it might be conceded that a certain degree of uniformity in this respect might be expected to result from the observance of uniformity in teaching, psychological investigation in recent years has shown a corresponding uniform capacity might not with confidence be looked for as the outcome of such practice. The science of mental measurements has revealed that every pupil starts out with a certain intelligent quotient indicative of inborn capacity, and that this capacity to achieve remains constant throughout the school period generally. Writing in 1918, Doctor Inglis, of Harvard University, asserted that "the same amount of exposure to the educational forces of the elementary school does not decrease original differences: rather it tends to increase such original differences."²

Here then we have evidently before us an explanation of the apparent paradox spoken of at the beginning of this article. While a certain community of thought resulted from the application of an undifferentiated course of study, a corresponding uniformity in capacity was not the obvious outcome. Our schools have never, in this sense, produced a standard product. Actuated by the motive to engender a homogeneity in aspirations, purposes and appreciations they have been notably successful in achieving their design. Yet they have not, because of this fact, cultivated a uniformity in talent nor ability to achieve equally well in every line of endeavor. Indeed it has never been their intention to do so. Yet there has been a growing conviction that the elementary school, in attempting to achieve a solidarity of social consciousness, has lost more than it has gained by failing to provide amply for the exploitation of indi-

² Inglis, "Principles of Secondary Education," p. 277.

vidual talent. Having made the discovery, there seems to be some reason for the concern that the interest and aspiration of the individual may be permitted to dominate school practice to an extent detrimental to the good of the individual and the civic and social body both.

The pressing problem in educational matters at the present time is obviously the need for a judicious statement of the relative emphasis to be given the social and individual motives in the conduct of the elementary school; and further, to formulate school procedure adequately and sufficiently expressive of both aspects of the educational function. Solution of the problem is still in the experimental stage. Its importance is nevertheless outstanding for ultimately it resolves itself into the task of balancing forces that on the one side make for radicalism and on the other for conservatism. It seems certain, however, that the personal motive in education will not decline in strength and that the social motive will have to accommodate itself to the new conditions. Didactic practices, expressed in uniform curricula and methods of teaching, are no longer consonant with prevalent theories of elementary school management. Neither do they accord with the hope reposed in the school by the public.

In matters educational the present is an age of transition and educational individualism is its keynote. A prevalent fear of educational dogmatism is noticeable in educational theory and practice as related to elementary school management, in differentiating curricula and flexibility of method. It is particularly discernable in recent developments providing for election in the later years of the elementary school. Such unusual respect for the personal motive is a faithful reflection of the spirit of the age and its influence upon the schools. The freedom of the pupil is not adventitious; it is expressive of the genius of American life; it is an essential feature of American institutions. Consequently it is sustained by no artificial device. In so far as the American attitude is concerned it is natural and its appearance in the school inevitable.

To respond adequately and judiciously to this ingrained attitude is the duty of the elementary school. And in discharging this duty the school must be ever conscious of a supplementary function—that of creating and directing the flow of public

thought. But while it is true that the directive function of the school is paramount, it is equally certain that no school can, with any measure of success or benefit, ignore or resist the demands of an enlightened public opinion, especially when the school depends upon that very same element for maintenance.

In attempting to adjust school activities to the duty imposed by its dual function the professional educator inevitably discovers that public attitude exhibits a two-fold aspect—it is at once socialized and individualized. Still further is the problem complicated by reason of the fact that the one aspect is apparently the antithesis of the other. On the one side, this double-sided attitude demands that the social interest be advanced by the school and on the other that the personal motive be duly respected. Beset by these two seemingly irreconcilable interests the position of the teacher is anomalous. He is required to meet the demands of two opposing currents of thought, or, more properly, to reconcile conflicting motives latent in the one attitude. And, provided with a discriminating curriculum and exhorted to use methods in variety, he must rely upon his own ingenuity to perform double function of integrating and differentiating the product of the school.

While these cross currents of purpose evident in the public mind give rise to a difficult problem for the teacher, a native instability, shiftiness and changeability of the public viewpoint is cause for further aggravation of the situation. Public attitudes are evanescent and empirical; not infrequently they are petulant. And while this fact is of serious concern to teaching, it must also bear in mind that the attitude of the public though capricious always bears onward those fundamental ideals and aims which taken collectively express the characteristic, uniform spirit of a people. Within the space of a generation these basic factors in national life assume forms of expression peculiar to the given epoch. And though the modes of expression are temporary, the basic motives are permanent and endure. Thus the national spirit expands ever assuming new phases.

In adjusting school practice to social needs it is then essential that the teacher be inspired by a keen insight into the relative value of public motives. He must possess the capacity to distinguish instinctively the permanent and the essential from the transient and incidental. He must foresee intuitively what

particular phases of the present will persist into the future. What is more, he must seek to perpetuate the better features of the present by cultivating respect for them; while, on the other hand, he must strive to restrain tendencies which are unwholesome by awakening an aversion for them. Being aware of the fact that the mental energies of the present give birth to the ideals and tastes of the future he conceives his task as eminently concerned with the birth-giving agent—in this case public mind. Directly and formally he touches it in the school; indirectly and informally he reaches it outside the school.

To achieve this wider purpose it is obvious that the teacher must be of the public as well as of the school. In large measure success in his profession requires of the teacher a thorough-going sympathy with his public viewpoint. The successful teacher must faithfully typify the characteristic attitude of his age and furthermore he must know how to reconcile its divergent elements. It is in acknowledgment of this fact that the teaching office has come to be invested with a new meaning; the teacher has been shorn of much of his academic dignity. Qualities at one time held in low esteem, or entirely discounted, are now highly desirable in the teacher. The esteemed teacher must be intimately experienced in and conversant with the ways of people, what they do and what they think. That suspicious fear, that undue acquaintance and familiarity with the world of men is non-conducive to the fostering of an academic decorum proper to the classroom disciplinarian, has been largely abandoned. The implication is that it is more essential that the teacher be wise in the ways of the world than in the ways of the schools; for mastery in his profession is measured by his ability to engender in the minds of those entrusted to his keeping, ways of thinking, forms of beliefs, motives and measures of value that prevail in the world of teeming humanity of dynamic interest. Yet such an attitude is justifiable only on the assumption of an enlightened public spirit. For in matters educational, as in matters political, the degree of academic subjection to public thought must be proportionate to the ability of the latter to judge of values.

It is thus by creating, largely indirectly, a respect for the spirit and attitude of the public body that the teacher seeks to achieve that community of thought demanded by the social motive; and

it is in this way also that he avoids the emergence of inconsiderate individualism. Latent in every breast is the desire to conform to acceptable social usage and custom. This dormant power the teacher exploits, not by compelling but by eliciting. Thus a healthy balance is maintained between the social and individual motives; between the forces of conservatism and radicalism. And thus do the schools perform the double function of integrating and differentiating its product.

P. W. THIBEAU.

THE EDUCATIONAL METHODS OF SCIENCE AND OF ART.

Here is an appropriate motto to carve over the door of the new High School: "I had rather feel compunction than know its definition." The *Imitation* (I. 1) in these significant words voices a profound principle of education and suggests a program. In science definitions are of essential importance. They are the maps of knowledge, the sure guides of the scientist, the necessary foundation of all classification and of all conclusions. Definition is the mother and father of science. When Socrates began to formulate ethics, definitions isolated the specific instances from which he built up his inductions, definition was the last stage in his inductive questioning, and definitions became the principles from which he deduced his conclusions. Science is impossible without definition, but virtue and art can be practised and reach perfection without definition.

The whole human race can feel compunction, but only the theologians and moralists are worried about its definition. You may have every virtue in the calendar without being able to define one, but you cannot take one step in science without definition. Virtue is a habit of the will and has its habitat in men. Science is classified information and is stored in books.

Exactly that same antithesis with science is true of art, as it is of virtue, because art is a habit of the mind chiefly, just as virtue is a habit of the will. The artist could say with Kempis, "I had rather feel beauty than know its definition; I had rather compose a synecdoche or a sonata than be able to define them; I had rather write a poem than know what poetry is. Definitions are as unessential in art as they are in virtue. You may be saint without knowing the science of sanctity, as you may be an artist without knowing any definition of your art."

There is no need to elaborate what after all is a truism. Art and science are as distinct as compunction and its definition, yet education is forever ignoring the distinction, and as some seem fondly to hope that knowledge means virtue, and that if you can define compunction you have compunction, so also some imagine that if you can define poetry, you are a poet. In the latter case our limited supply of poets would cease entirely: no one seems to know the definition of poetry.

For centuries education made a clear-cut distinction, restricting the arts to the primary and secondary schools and relegating science to the university. The Jesuit *Ratio Studiorum*, which was not a new invention but simply a codification of traditional and prevalent methods and did not differ essentially from other plans of the sixteenth century, devoted the first five or six years of its course almost exclusively to the art of expression. Grammar was not the profound science we now know, but was chiefly a series of practical guiding rules. The author, the concrete embodiment of expression, dominated the class. There was no history or evolution of literature; antiquities and erudition were cut down to the bare essentials. There was no early Latin or middle Latin or late Latin. The standard and best author was taken, Cicero, as a letter writer, as a narrator, as an essayist, as an orator. He was explained with the sole purpose that students should write and speak Ciceronian Latin. Composition, expression, literary art—these were the objectives for five hours daily from the age of ten to the age of sixteen.

That program has been criticised as too humanistic: it certainly was artistic. It taught art, which is the ability to do, by keeping the class writing and speaking. It did not make the mistake of imparting classified information through lectures and of fondly imagining that by some magic process a definition would become a feeling, a discussion would become a habit and a lecture would automatically slip into the student's ears and impress an art upon all his capacities, even while he slept.

Science has descended from the university to the lower schools. When I went to Fordham in 1885, geometry was then in Junior, one year below the university stage which then began with Senior; when I taught in Boston College High School in 1895, geometry was in second year high. Physics and chemistry have followed a like course and are drawing nearer to the grade schools in the wake of mathematics. Formerly everything was composition. Now in the teaching of Greek and Latin, composition in those languages is either dropped or looked upon as a means to learn the science of grammar. In Latin and Greek everything is taught but composition. See Sundays' Companion to Latin Studies; Whibley's Companion to Greek Studies, Laurand's Manuel des Etudes Grecques et Latines, Harper's Dictionary of Antiquities. You can find everything in these books about the

Latin and Greek authors except rhetoric and composition, the only thing studied in them during the centuries. "Imitatio est anima prelectionis," was the Jesuit motto. "Composition based on the model is the soul of the explanation of the author."

Science in coming down from the university brought with it its teaching methods. A lecture can impart science if the student will take it, and in a university with his life work chosen a student has an incentive to absorb a lecture. In secondary schools there is nothing in the student to make him absorb. The lecture does not therefore always impart its message, much less make the passive recipient react to the message. The amount of reaction is the measure of education. Then only is the student being educated when he is working. Science teachers recognized that fact early, and to meet the difficulty, the laboratory was installed. Schools and colleges spared no expense to equip their science departments. Physical apparatus was constantly replaced by the latest inventions; chemicals were lavishly consumed; buildings with the newest improvement were built, while literary departments looked on enviously. The problem seemed solved. Students were applying science, not alone externally by touching buttons or by filling test tubes, but internally also by reasoning, by comparing and contrasting and by discovering. So at least it was thought, but doubts are now freely expressed whether our costly laboratories are really educating.

In *Studies* for June, 1926, the lecturer on education in University College, Dublin, W. J. Williams, M.A., declares that current laboratory methods in science are barren of results in Ireland, that England, whence they came, has condemned them, and that Sir Richard Glazebrook, of the Cairndish Laboratory, Cambridge, eight years ago regretted that he had helped to foist on the schools the methods of scientific research which Germany, according to Mr. Williams, wisely "reserves for the specialist student of university status."

Mr. Hugh Ryan, professor of chemistry in the same University College, says that "the real training of a chemist begins in the university. What is really of importance, continues Professor Ryan, for a chemist, is to have his mind developed by a sound course in classic and mathematics.

Rev. Edward Leen, president of Blackrock College, Dublin, continues the indictment in the same number of *Studies*. "The

students work in the laboratory was dignified by the name of experiment, but in reality it was not experimentation at all. The teacher arranged, guided and controlled the work to a large extent." Father Leen calls the method educationally unsound and productive of evil results, "of pottering habits of work, distraction of mind, loss of hours of concentration." He would restrict experimentation to one period a week conducted by the teacher to illustrate his lectures. Professor Williams, in his endeavor to get pupils to react, advocates a resort to vocational education. This solution is properly rejected by the other participants in this interesting symposium.

I believe, myself, that our Irish schoolmasters take too gloomy a view of the laboratory teaching of science. There must be surely some reaction where we are using so many reagents. There is, too, some work done, some observing, some reasoning, and therefore some habits are being formed. Students are feeling a certain amount of compunction and have advanced beyond its abstract definition; they are mastering some art; they are achieving some education.

It is a healthy sign, however, that our modern educators are feeling compunction and not a few misgivings about the reaction of students. The Montessori System, the project method, the Dalton plan, and other movements, have this in common, that they take a more personal interest in the pupil and are vitally concerned that he react. In the university for the sciences at least the lecturer may with but slight twinges of conscience let his class work out their own salvation. He gives definitions; let the hearers feel compunction. But in the secondary schools and in all arts if there is no reaction, there is no education, and pupils will not make reactions unless a personal interest sees to it that reactions are forthcoming. From the grades to the grave the knowing of definitions is not difficult. If the definition of compunction would save, no souls would be lost. The trouble comes when compunction is to be felt.

To form bodily habits is not easy; to form mental habits is more difficult, and to form habits of virtue is still more difficult. You learn to know by knowing, and definitions, though hard to prove, are not hard to know, but you learn to do by doing. The pedagogy of science is not the pedagogy of art, and both

science and art are injured by forgetting that fact, which was the basis for centuries of the division in the traditional education. Science and scientific methods are dominating the programs of school, and have in some cases even invaded and perverted the teaching of art. Literature, which was always taught with a view to mastering the art of expression, has become simply a source of multiplex information, a matter of history, or, at the best, merely criticism. Students know everything about their literature, but they don't do anything about it.

Science is impersonal, unfeeling, general, mostly quantitative, placed in the cold storage of books. It has a place, a great and necessary place, in education. The pure sciences of philosophy and mathematics train mental powers which are not reached by art. Art, on the other hand, is personal, full of feeling, concrete, mostly qualitative, concerned with ideals rather than with facts, looks to beauty and good as well as to truth. Art is human and since it is an operative habit, is located in a living, feeling soul, that soul which is the ultimate source of the art product.

If the principle of causality is true, you train what you train, and the instrument of your training cannot give what it does not possess. The reaction to science is science; the reaction to art is art, if in both cases you are a successful teacher. Science is nature, but virtue and art are human nature. Personality is needed to make human nature react. For character formation and for art formation the model, the leader, has been supreme. Granting that art is human nature, what art embodies most human nature? It is literature, and so literature has been the chief instrument in educating humanity. Neither in method or in substance should it be supplanted in our secondary schools. Restore, therefore, personality to the class room; restore the interpreter for the lecturer; abolish the excessive departmentalism; departmentalism is another university method, appropriate for science which is divisible but not for art which is indivisible.

Discovery is the joy of science, and creation is the joy of art. Scientific discovery, all will admit, must come in the university, but creation and its joy may be had in the first moment of the first class of school life. Creation is human and is the test of the possession of art. I have just noticed that creation is an anagram for reaction and in reaction we have the secret of edu-

cation. The personal appeal of literature and its artistic ideals made living by the personal interpretation of the teacher will have as its personal reaction, that test of a true artistic education, creation.

FRANCIS P. DONNELLY, S.J.

ASPECTS OF THE "ARBEITSSCHULE"

In the contest now raging in Germany over the concept and the form of the "Arbeitsschule" or Arbeitsunterricht," we behold one of the significant educational movements of our time. Who are the principal advocates? What are the main contentions? How do Catholics regard the question? What of the novelty of the principles and methods involved? To my knowledge no one has answered these questions so briefly and so well as Dr. Gerhard Clostermann, in a public lecture delivered less than a year ago at the "Westfälische Wilhelms-Universität," in Münster.¹ So excellent is Clostermann's summary that I do not attempt and do not pretend to be in any sense original in this article, but am content to follow the German educator faithfully and sometimes literally.

What is the meaning, or, rather, what are the various interpretations of the word "Arbeit" as used in "Arbeitsschule" and "Arbeitsunterricht?" "Arbeit," that is "work," may be considered as physical, mental or moral. Physical or *manual* work may be a special *subject of instruction*, as, for instance, general manual training or a particular skilled craft; or it may be a *means of instruction*. It is advocated as a special subject of instruction by Seidel and Kühnel, among others; while it is conceived as merely a means of instruction by Montessori, Kerschesteiner, Seinig and Weber.

Mental work, under the denomination "free mental activity," is considered by Gaudig a *means* of instruction and, in a wider sense, a *means* of education for personality. Many educators see in manual work as well as in work as a mental performance a *means* of education in the sense of the harmonious development of all powers. Paul Natorp, who in his fundamental views follows Pestalozzi not a little, would make manual work serve the ends of man's entire *moral* education.

Work of any kind, considered as a moral performance or, more strictly speaking, as a *religio-moral act*, is designated as a *means* of education in the Catholic sense by Eggersdorfer, Weigl and Kautz.

¹ Die Methodik der Arbeitsschule in ihrer erkenntnistheoretischen und kulturphilosophischen Begründung. Münster, 1925, 20 pp.

We see, then, that *anything* that may be demanded of the pupil in the way of *performance* is embraced in the broad concept of "*Arbeit*."

As the concepts of the "Arbeitsschule" vary, so vary the grounds on which are based the *philosophies* from which spring the claims for its necessity or the arguments for its desirability. Blonsky's idea of the "Produktionsschule" is rooted in *economic materialism*. This school is to produce actual economic values. Its protagonist is, of course, under the dominance of Marx's doctrine of economic determinism. Seidel, though mentally related to Blonsky, is somewhat more sensible, for according to him economic labor does not *determine* the higher things, but merely forms *the basis* of all material, artistic, social, mental and moral "Kultur."

John Dewey is classed among the advocates of the "Arbeitschule." According to Clostermann, he does not rise above the realms of economics, technology and *pragmatism*. Dewey considers as true what is useful to the acting person. This utility of truth, then, must become apparent to the pupil at every step. We learn by doing; knowledge comes from skill; by work we recognize worth.

There are those who demand the "work school" not for the sake of the individual but for the sake of the workers as a class. Thus Schulz and Kawerau would, through the new school, abolish contempt and create *respect for labor*. Both assume the existence of a constant and conscious class conflict. Hitherto the common school has been an institution for keeping the youth of the laboring class in submission; henceforth this youth shall from the first participate in economic life according to its own choice and therefore joyfully.

The aim of Kerschensteiner's work school education is social usefulness or, rather, the *well-being of the state*. The school is to facilitate and to give vocational training. But this training is not to be a one-sided economic one. The pupil is to pursue his vocation as a member of a commonwealth, and he should be enabled to contribute, in accordance with his powers, to the improvement of the existing state, with a view to raising it to practical perfection. Kerschensteiner's position is in advance of the positions of many others. Yet it is backward and defective, in that the claims of an historic agency—the high claims

of the commonwealth of the church—find no recognition in his pedagogy. Certainly, educational aims can be determined only by taking into account all cultural forces and factors.

The question arises: What are the *characteristics* of the "work," particularly the mental work, to be done in the "Arbeitsschule?" While materialistic advocates consider matter, as an object of the senses, of much importance, some idealistic advocates almost entirely disregard even the non-material *subject matter of instruction*. With the former, the product is in some cases everything; with the latter, the impressional *result* is nothing. Since the attainment of a definite result of mental work is of no consequence, the management of method may well be in the hands of the pupil. The work to be done consists of "free mental activity" on the part of the pupil, activity not bound to concern itself with any prescribed subject matter. Such was Gaudig's idea, originally; but later he realized that advanced mental activity is impossible without positive knowledge. This modified idea is the keynote of numerous works on "Arbeitsunterricht" for *higher schools*—by such authors as Scheibner, Kessler, Jungbluth, Behrend and Gasse. The fundamental purpose of this methodology is to enable the student to gain command of simple scientific methods of work.

It is perhaps needless to point out the danger harbored in the spirit of a method that would allow free activity, preceded by the destruction of the "idol called 'subject matter.'" Unrestrained free activity means disregard of authority. License to choose is a challenge to discipline. Destruction of subject matter amounts to a denial of objective and teachable truth.

Of interest is the *artist's* view of the "Arbeitsschule." Scharrelmann, who is called the artist among educators, wants every hour of class to be a work of art. He wants the *individual* note in the teacher—wants him to be simply himself; and he wants every pupil's work to be his own, his personal, *his peculiar expression*. Order and rule and law are largely pedantry. It were pedantic to interfere arbitrarily with the child's nature, with his special manner—to attempt to change, say, his characteristic penmanship or his characteristic composition. It were pedantry to lay down fixed aims and methods of instruction. Let children work *in common*, in common let them endeavor to solve problems selected by *themselves*, in ways of their own choosing.

These views remind one of Gaudig, who would have the child free to express his inner self—what stirs, actuates, moves him—in his oral, written, plastic and drawn presentations or representations. Everything external, including subject matter of instruction, is but a mere means to this end, a means that one is not bound to employ in a definite way.

While Scharrelmann is an expressionist and a subjectivist, Weber is closer to *impressionism* and assigns *the objective* its proper place in artistic education. We give expression to what we have received as impression. Self-presentation alone is not the purpose of artistic activity in the "Arbeitsschule"; the pupil must learn to represent truly, to the exclusion of the personal element, what has been presented to his senses.

Liturgical education may be considered as a part of artistic education. Kautz so considers it. The liturgy is, in the apt phrase of Guardini, infinite content in pleasing form, a lofty mixture of profound seriousness and divine cheer. This *objective content* is a vital part of the liturgy, and when it does not assert itself, liturgical education becomes subjectivistic.

It remains only to view the "Arbeitsschule" in its *moral* and *religious* aspects. The work which the "Arbeitsschule" is to induce the pupil to do in the moral field is the *moral deed*. *Education for the performance of moral acts*—that is what the method of the "Arbeitsschule" amounts to in the opinion of the Catholic educators, Weigl and Kautz, as well as of the Protestant educator, Eberhard. Their demands may be summed up in the saying: "From word to deed, from speech to action." Once the teacher has aroused enthusiasm for a moral value and called forth in the pupil a corresponding resolve, then begins the "work" proper, the *self-activity* of the pupil, his *actual striving* to attain that value and to make it his own.

The last mentioned educators insist that in *religious* education the mental perception, the intellectual understanding of the body of religious truth must not be considered sufficient and final. Active learning is well, of course; but it must be joined by what may be badly called "passive learning," or, better, "*receptivity*." Kautz pleads for this receptivity, for the cultivation of the ability, the capacity, the willingness to receive and absorb; he asks that *grace* be silently heeded and wholly surrendered to. After all, is there not in this receptive attitude a kind of self-

activity of the most earnest and most inward sort? Receiving really is taking—in *recipere* there is *capere*.

It is impossible to give a comprehensive definition of the "Arbeitsschule." The note running through the whole discussion of its nature and purpose, however, is plain; *inward and outward self-activity of the pupil, whenever and wherever it is possible*. Every help the teacher gives, is but a help to the pupil's self-help.

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CHARLES N. LISCHKA.

THE OLDEST SCHOOL NOW EXISTING IN NORTH AMERICA

On a mountain side in the Sierra Madres, remote from the paths of modern civilization, stands the oldest school now existing in America, the Primitive College of San Nicolas. The luxuriant foliage of perpetual summer, torrents which the rainy season sends on their way to the blue lakes glimmering in the distant valleys, the glint of gold in the orange trees, and the brilliant plumage of the birds fluttering about the patio betray the tropical setting of the school which can trace its history through almost four centuries.

Founded in 1540 by Bishop Quiroga, one of Mexico's leading churchmen of the sixteenth century, the school was originally located at Pátzcuaro, which in that year was made the capital of the province of Michoacan. Portions of the original building, constructed of rocks quarried from the mountain side by Indians under Spanish supervision, stand today. In recognition of the faithful service rendered in the construction of the school, Bishop Quiroga permitted the Indians of the town and nearby lakes to study reading, writing, or any subject the curriculum afforded. The purpose of the school, however, was to train prospective members of the clergy, as priests were, at that time, few in number and much needed in the pacification and conversion of the Indians of Mexico. To the Spanish students the presence of the Indians in the institution was a great advantage, for through such association the mastering of the Tarascan language, a preliminary to active work among the natives, was made possible.

The regulations governing the school are strongly suggestive of those of the European schools of the middle ages. Students were required to receive communion once a month and to pray each day when assembled. During meals, pious or instructive works were to be read aloud. Permission to leave the establishment was granted only in case the students went as a body, or not less than two together. Expulsion was the penalty for leaving at night or unaccompanied during the day, unless with the permission of the rector. The doors of the institution were opened at daybreak and closed after prayers in the evening. Strangers were not permitted lodging, and entrance to women,

except the servants, was forbidden. Theological students were required to wear dark purple caps; in reality they wore black ones. As textbooks were not available, the rector had to read all the lessons to the students, for which service and the general oversight and management of the establishment his salary was 300 pesos and board for himself and servant. This amount was to be obtained from taxes on corn and cloth mills which the Bishop had established, and from the increase of cattle with which the farsighted churchman had stocked some nearby ranches. A degree of self-government was planned for, as the theological students, with the approval of the vestry of the diocese, were to select the rector.

During the first twenty-five years of its existence the school was the especial interest of its founder, who left no stone unturned which might contribute to its success. At his death, in 1565, Bishop Quiroga left practically his whole estate, which included a library of 626 volumes, to the College of San Nicolas. By this time the school had sent from its doors more than 200 ecclesiastics who had received within its walls the training which fitted them to take up the work of conversion and civilization of the Indian population of Mexico.

Within a few years after the death of the founder, the school was turned over to the Jesuits. During Bishop Quiroga's visit to Spain, about 1550, he had become much interested in the work of the newly founded order and secured four members to return with him, but sickness prevented their departure. Later he commissioned one of his vestrymen, who was going to Spain on business, to attend to the matter of securing some Jesuits for Mexico, but the commissioner died before the arrangements were completed. However, plans were set on foot which resulted in the establishment of Jesuit headquarters in Mexico City in 1571. The vestry lost no time in carrying out the wishes of their former Bishop, and by 1573 the transfer of the management of the school to the Jesuits was effected. The success of their early administration was retarded by a plague which carried off many of the inhabitants of Pátzcuaro.

In 1580, when the seat of the diocese was moved to Valladolid, the present city of Morelia, it was decided to remove the school also, as the college was under the direct supervision of

the vestry. But as the last wagon carrying the church vessels was leaving Pátzcuaro, an attempt was made to take down a bell which had been installed by order of Bishop Quiroga for the purpose of warning the inhabitants of the approach of storms or earthquakes—which were of frequent occurrence in that district. At this point the Indians became enraged; seizing bows and arrows, sticks or anything which could serve as a weapon, they rushed upon the Spaniards. The Jesuits, realizing that a general revolt was likely, interfered, and succeeded in quieting the natives only after they had promised that neither the bell nor the body of Bishop Quiroga would be moved, and that some of the Jesuits would remain. As arrangements had already been completed for the removal of the school, the only plan feasible was to send some of the teachers on to Morelia and leave some in Pátzcuaro. This was done; but the school in Morelia, which was united with the College of San Miguel, a school previously established in that town, became the principal institution of the province and is the school which exists today. Its sources of revenue included interest from money given the school, rents from buildings owned by the institution, and income from estates, one of which boasted the possession of nineteen oxen and one negro slave. With the revenues of San Miguel diverted to the treasury of San Nicholas, the latter could boast of no small income for an institution of learning of that day.

With the opening of the eighteenth century the Jesuits retired from control of the school. The official records of the school during the succeeding half century have been either lost or destroyed, but references to the school to be found in the works of writers of that period indicate that it continued to supply many of the ecclesiastics of the diocese of Michoacan, which at that time extended from the Pacific coast north and east as far as Zacatecas.

The regulations of the school adopted in 1674 are still extant. From them interesting details of student life may be gleaned. Students were admitted at the age of thirteen or fourteen, instead of at twenty, as the founder had ordained. The course of study was lengthened to five years, after which the student might remain two years more as a *huesped*, or guest, if he so desired. The students were now required to assist in the cathe-

dral services without compensation; formerly the school had been the recipient of a stipend in return for such aid. The black bonnet and the former uniform, consisting of a dark blue gown with bright blue tippet, were still in use. Students were forbidden to carry scimitars, hatchets, or knives, except penknives. Those who refused to surrender their arms, those who went out at night climbing walls or breaking down doors, and incorrigibles were subject to expulsion. The barber was not permitted to leave either forelocks or toupees on a student's head. Communion must be partaken of regularly, and students and rector were to unite in commemorating the death of the founder. Strangers were forbidden lodging in the building, exception being made only in the case of benefactors. It is interesting to note that the Indians of Santa Maria of the Lake, a nearby village, were included under this head, and these natives were always furnished lodging whenever they had occasion to come to consult the rector, whom they considered their especial protector and adviser. The rector was required to keep a book containing the names of all students, leaving space in which to record later the positions held by each student after graduation. Unfortunately, this book has been lost.

Existing records, however, picture clearly the daily routine. At five all were awakened; after morning prayers, the students studied until six, when mass was said. The grammar lesson followed; then study. At ten the music lesson began and continued until eleven; then study until twelve, when dinner was served. After this meal there was a recreation period until two, from which time until five all were to be engaged with lessons. From six to seven each said his prayers privately; from seven to eight, all prayed together. Supper was followed by conversation until nine-thirty, when all quietly retired. This procedure was probably followed throughout the colonial period.

At the opening of the eighteenth century the following chairs were provided for: Latin, canon law, theology, and the Tarascan language. By the end of the century the chairs of philosophy, scholastic theology, and ethics had been added. The chair of "artes," a course in physics and metaphysics, was instituted before 1757, for in that year we find it awarded to a graduate of the University of Mexico through a competitive examination.

Although the College of San Nicolas had trained many church-

men of note, not until the latter part of the eighteenth century do we find within its doors a man who was to become one of the great figures in the history of Mexico. In 1765 or 1766 there enrolled as a student a boy of approximately twelve years, Miguel Hidalgo y Costilla, who nearly fifty years later was to light the spark which fired the hearts of the Mexicans with the desire for independence. An unusual student, Hidalgo, after pursuing the courses in Latin, rhetoric, and philosophy, returned to the school for three more years, at the completion of which he received the degree of bachelor of theology. His exceptional intellectual ability is shown by the fact that he held for several years a scholarship which was awarded only on a competitive basis. As it was the custom of the school to employ as instructors the most promising of the students, Hidalgo became in turn teacher of Latin, philosophy, theology, ethics, and later became treasurer, and, finally, rector.

In connection with his later career, it is worth noting that Hidalgo was much interested in French philosophy. So convinced was he of the superiority of the French writers that he changed the textbook in philosophy to a French text—that of Serry—a procedure which was decidedly worthy of censure in the eyes of the Inquisition which later acted as his judge. As rector he showed an openmindedness unusual in his time in regard to new texts or methods, and, once convinced of the need, he was fearless in instituting changes and reforms in scholastic matters.

Before Hidalgo left his post as rector of San Nicolas in 1792, there was enrolled as a student another who was to become a leader of the revolutionary movement later—after Hidalgo's work was done. José María Morelos entered the school when twenty-five, and pursued courses in Latin, philosophy, and ethics, not in the classes of Hidalgo, but during his rectorship. Morelos remained only two years in San Nicolas; after some further study at the *Semanario Tridentino* in Mexico City, he, like Hidalgo, settled down to the routine duties of a parish priest.

The opening of the nineteenth century saw the school continuing its peaceful career. In 1799 a law school had been added, thanks to a bequest of 16,000 pesos, the interest of which sufficed to pay two professors of canon and civil law. In 1801 a chair of mathematics was established.

In September of 1810 the calm was broken by news of the insurrection led by Hidalgo. Soon an army was marching in the direction of Morelia, and by the middle of October the insurgent troops were in that city. All of the Spaniards in the town, from the governor to a teacher in the school, were seized and placed in the College of San Nicolas, which was now converted into a jail. With the closing of its doors on these prisoners, the colonial history of this school is concluded. It had sent into the world lawyers, scholars, and preachers; in the hearts of some of these, principles had been instilled which impelled them to rebel against injustice. At last, from the ranks of the lower clergy, one had risen with the courage of his conviction—Hidalgo, ready to face death for that which he believed right. To his banner flocked other clergy, Indians, and creoles—those who had been deprived of justice under the Spanish rule. Less than a year was Hidalgo permitted to serve as a leader, but that was long enough for the movement to receive sufficient impetus to carry it far forward. After the execution of Hidalgo in June, 1811, Morelos came to the rescue of the scattering insurgents and inspired them to a series of remarkable victories. The cause which had become apparently hopeless at the death of Hidalgo became a more widespread movement under the leadership of Morelos. But his fate was destined to be that of Hidalgo—he was shot in 1815, by order of the officials of the Spanish crown. However, other leaders took up the cause, and the Spaniards were permitted but brief respites from open warfare until 1821, when the independence of Mexico was finally achieved.

During the war of independence, the buildings of the College of San Nicolas, after serving as a prison, were converted into a garrison. In 1811, the furnishings, the chapel service, and the library, consisting of 1,076 books, were removed across the street to the Jesuit buildings. The completely dismantled edifice became the quarters for troops who had never had settled homes and knew but little of the customs of civilized life. As a result, at the conclusion of peace in 1821, the buildings were literally ruined for school purposes. The filthy walls still stood; but the courts had accumulated masses of garbage and the rooms were insanitary, to say the least. The funds of the

institution were in such a condition that not 2,000 pesos annually was available from the endowment.

After the establishment of independence, the first step toward reorganization of the college was taken by a group of citizens who had formed a society for the purpose of introducing the Lancasterian system of teaching—then very popular in Spain, Spanish America, and the United States. The society proposed to rent the buildings of the school, repair them, and open a primary school; but before the papers were signed, a member of the vestry who had not been present when the arrangements were made, filed suit to prevent the approval of the contract on the ground that it did not conform to the conditions imposed by the founder. The court sustained his contention by ruling that the school was the property of the state and that it was the duty of the state to carry out the wishes of the founder. Delays incident to the trial of the case and lack of funds kept the school closed ten years longer.

In 1831, a committee of public instruction undertook to open the school as a normal school for teachers of the Lancasterian system who should, in turn, teach in the primary schools of the state. In order to open the school, it was necessary to remove the troops who were quartered there. As no other building was available, a bill was passed by the legislature dividing the building, half being turned over to the school while the other half was left to the troops. By the close of 1832 a decree of the governor was finally promulgated ordering the opening of the school with the following curriculum: Latin, logic, mathematics, physics, chemistry, elements of religion (to be taught in Spanish, not Latin), natural, canon, and civil law, and political economy. Each instructor was to receive 400 pesos a year and board. But before the decree became effective a series of insurrections occurred which almost destroyed the state government. One man succeeded another so fast that few knew who was occupying the governor's chair. Papers and records were destroyed, towns were sacked, and life was rendered unsafe. Before order was completely restored, the state was in the throes of a cholera epidemic which carried off thousands of citizens, including many of the most prominent educational workers. Then an attempt of the church to regain control of the school

led to another legal struggle which did not terminate until 1843, when the school was secularized.

On the 17th of January, 1843, the school was once more reopened. Chairs of Spanish, Latin, French philosophy, and mathematics were provided for. Soon two others—namely, civil and canon law—were established through the generous offer of two professors to give their services gratis. The rector, Onofre Calvo Pintado, not only served the institution without salary, but lent, without interest, 1,000 pesos in order that the building might be put in condition for use. Authority to confer the degrees of bachelor of laws and medicine was vested in the institution. Funds were set aside for laboratories for proposed departments of physics, chemistry, botany, and agriculture. A humble beginning was made toward a collection of fossils and minerals which later formed the nucleus of the Museo de Michoacan.

At the end of 1847 the Instituto Medico (Medical School) Quirugico was united with the College of San Nicolas. This school had its own classrooms in a local hospital, a clinic, surgical instruments and equipment sufficient for ordinary operations. With the opening of 1848, chemistry and pharmacy were added to the curriculum. In 1858 four additional professorships at 450 pesos each were provided. The theoretical courses in medicine were given at the college; the practical, at the hospital, as formerly.

In 1852 agriculture was added, and chairs of architecture and mechanical drawing, at salaries of 800 and 500 pesos respectively, were established. In marked contrast to the schools of Protestant countries which regularly paralleled Latin with Greek, the latter language was not introduced into the curriculum of San Nicolas until late in the fifties, when English was added. At the expense of Manuel Ocampo, the governor of the state, an academy of music was established.

Again war clouds loomed on the horizon. The struggle between the Catholic Church and the government broke into the reform wars which paved the way for European intervention and the establishment of the empire of Maximilian. The whole country was again in a state of revolution. It was impossible that an institution which numbered among its faculty some of the leading men of the state could avoid taking an active part

in a struggle so vital to its very existence. One advantage to this school resulted: with the closing of the Catholic seminary by decree of the governor in 1859 on the ground that the institution was a breeding place of political and social ideas detrimental to the country, the funds of the seminary were placed at the disposal of the College of San Nicolas.

Unfortunately, Governor Ocampo, one of the staunchest advocates of the school, was shot in 1861. Conditions became worse each day; frequently the teachers tried to hear recitations while the voices of the students were drowned by the shrieks of soldiers quartered in a portion of the building. At times the school was completely suspended and the teachers left without salary. With the arrival of the troops of Maximilian, several of the teachers, being members of the liberal party, had to flee; and, as in 1810, the school was transformed into barracks.

But scarcely had the reports of Maximilian's death in 1867 reached Morelia before the school was again reopened. As it was impossible to remove at once the troops occupying the building, another building which had been used as a private school was placed at the disposal of the teachers, who took up their work again with renewed enthusiasm. In the following year the curriculum was revised to include painting, Italian, and bookkeeping; one year later German, music, and Spanish literature were made regular branches. In 1869 the school was removed to buildings just across the street from the old school. During that year a building plan was drawn up which provided for the renovation of the old building with additions. The consummation of this plan made possible the reinstallation of the school in 1882 in the quarters which had housed the institution from 1580 to 1810.

The progress of the school since its return to the renovated buildings has been marked. Special attention has been given to science. The laboratories have been enlarged, 5,000 pesos being spent at one time on equipment for the physics laboratory. In 1883 a new beginning was made toward enlarging the collection of fossils and minerals of the state, the government contributing 25 pesos a month. To the interest and activity of the officials of San Nicolas may be traced the establishment of the State Museum of Michoacan, whose *Anales*, edited by Nicolas León, received honorable mention at the Paris Exposit-

tion. Practice rooms for music were provided in the building, and a chair of history was established in 1892. In the following year the medical school was separated from San Nicolas, and in 1900 the law school became a separate institution.

The school today is a high school. Students are admitted at the age of twelve. The course of study corresponds roughly with that of our standard high school, except that more emphasis is placed on science and mathematics. Although for more than three and a half centuries this school made no provision for the education of women, the courses are now open to both sexes, and about forty women are availing themselves of this opportunity. As a rule, they do not pursue the general courses which most of the boys take, but confine themselves to the work laid down as a prerequisite for teaching.

Much of the medieval still lingers about the school. The building encloses two patios which are surrounded by shaded cloisters. The elaborate carving about the cornice, representing the great figures of the early history of the church, is suggestive of the European monastery. In the library are the old reading desks and benches made in one piece—the furnishing of the scriptorium of the monk. Many of the books on the shelves date from the sixteenth and seventeenth centuries; these, in their vellum bindings, seem more fitting occupants of the shelves than the modern volumes which mingle with them. In a case at one end of the library, the heart, the clothing, and some papers of Manuel Ocampo, the liberal governor who was shot in 1861, are carefully treasured, as were the sacred relics in the churches during the middle ages.

Four centuries have changed the school from an institution fostered by the church to educate ecclesiastics to a state institution which prepares men and women for higher training in special fields. Its private revenues have vanished, but provision for its maintenance is made willingly by the state. The course of study has veered from scholastic theology and Latin to mathematics and science; a modern gymnasium indicates the intention of the authorities to develop the students physically as well as mentally; and music and art courses evidence the conviction general in Spanish America that the state should provide instruction in all branches essential to esthetic development.

But it is of especial interest that this institution—the oldest

in America—should have been the alma mater of the two men who head the list of Mexico's heroes. In the quiet routine of this monastic-like school, ideas were inculcated which gave them the vision of a free Mexico, a country in which all the people should share the rights and privileges of the citizen. The dream led each of them to death, but not before others had shared the vision. It may be that the struggles through which the school has passed during the last century have been typical of those of the nation; if so, the present hopeful outlook of the institution for future usefulness may herald the gradual clearing of the political clouds from the horizon of Mexico. Then this old school, looking forth from the mountain side in the midst of the wealth of the tropics, may serve as a living monument to its martyred sons, by giving to the coming generations of Mexico new visions of justice and freedom—the real contribution of this school, through Hidalgo and Morelos, to Mexico.

LOTA SPELL.

University of Texas.

"MAIN STREET" AND GEOGRAPHY TEXTS

For some Bachelor of Arts there is the germ of an idea for an interesting dissertation in that title, "The Influence of the 'Babbitts' of 'Main Street,' as Represented in Local Chambers of Commerce and Kindred Organizations, on the Selection of Textual Matter for Inclusion in the Geography Texts of the Elementary Schools." It has all the unctuousness of intellectuality the title of a dissertation should have.

Main Street does play an important part in the make-up of the geography text. Not directly, but talk to some publisher whose agent has returned from a meeting of the school board at Cosmopolis where his book went down to inglorious defeat because the text of his competitor gave due note to the "fire clay industries of the thriving city of Cosmopolis."

The mild little man who, at the weekly luncheons, proudly wears the badge of 100 per cent attendance, was a lion in the attack on a book which would slur Cosmopolis by its exclusion, and a lioness in the defense of the work of a publishing house wide awake enough to realize the possibilities of an up and coming city.

Of what educational, cultural, or other value to the child in the grade schools of Missouri is the statement that Troy outfits the world with shirts and collars, Waltham with watches and alarm clocks, and Dayton with cash registers? Or where the gain for the children of Troy, and Waltham, and Dayton, to know that Schenectady is the center for the manufacture of electrical equipment, Quincy of stoves, and that Pocatello is a rail terminal of no mean size?

All interesting facts, but why insert them in the pages of a textbook which is to be used by the children of the entire country? The child obtains his collars, his watches, and his electrical equipment in the local stores or through the media of a mail order catalog and a rural postman.

It would be interesting and of possible informative value to blue pencil in the present texts on the subject these inane references to cities and their industries. The amount of waste material would rate high in comparison with the total amount of text in any given series.

No other textbook in the elementary school represents any-

thing similar to the advance which has taken place in the geography. The objection lies in the "matter" of the advance. In grade of paper, illustrations, typography, binding, in all the mechanics of the book, the modern geography is as superior to its predecessor as a modern liner to a ship of the Hanseatic League, but in the presentation of the material there is little to recommend the modern text to the one in which Waldseemuller immortalized the rather odd baptismal name of Vespuccius.

It is not the fault of the publisher. He has taken what the educator has given him and more than performed his share in presenting it to the child in a palatable form. He has sugar coated a rather "heterogeneous nostrum." All other theories to the contrary, the publisher, if he is not always a business man, is in business, and he will present the new idea only when he is convinced the new idea is desired.

The fault lies with the tradition bound educator who, because his ancestors were brought up on a two-book series in which economics, as represented in manufacture, agriculture, and commerce, is the motivating factor, is unable or unwilling to visionize and crystallize anything different.

R. CLINCH.

CLASSICAL SECTION

The purpose of this section is to act as a bureau of information for teachers of the Classics, and particularly for those of Catholic schools. Any question relating to Latin or Greek will be gladly received, and, in accordance with our ability, promptly considered. This section will aim also to keep its readers informed of the most important movements and events in the world of the Classics, especially such as have bearing on the teaching of Latin and Greek in secondary schools.

Roman Army, Continued *The Inferior Officers (principales)*

The inferior officers may be divided into two groups: (a) those attached to the immediate service of a higher officer, (b) those attached to the military organization as a whole. The former consisted chiefly of clerks and accountants (*librarii, notarii, commentarienses, exceptatores, dispensatores*). In attendance on the legates who controlled a province were a body of torturers (*quaestionarii*). Each chief officer had one, sometimes two adjutants, who were called *cornicularii* from the small horn which they wore on their helmets. The *secutores tribuni* were adjutants belonging to the praetorian, urban, and watch cohorts. A private soldier might be detailed to serve as an orderly (*singularis*) or as a groom (*strator*) to a higher officer. Higher officers also could detail soldiers to perform special duties; such men were styled the *beneficiarii* of those officers.

Among the minor officers belonging to the military organization were the various classes of standard bearers (*vexillarii, aquiliferi, signiferi, imaginiferi*). Other minor officers belonging to the organization were the drill-masters, trumpeters, horn-blowers, corporals of the watchword (*tesserarii*), priests (*haruspices*), artisans of various kinds, and the orderlies (*optiones*) of the centurions and decurions. The *speculatores* were originally legionaries detailed for special duties such as carrying dispatches. In the first century A. D. they seem to have formed a special corps. The chief steps in the promotion of the ordinary soldier were these:

1. *secutor tribuni*.
2. *beneficiarius, optio cohortis* or *optio carceris*.
3. *tesserarius*.
4. *optio centuriae*.
5. *vexillarius* or *signifer*.
6. *cornicularius tribuni*.
7. *beneficiarius praefecti, subpraefecti*.
8. *cornicularius praefecti*.
9. *centurio*.

This order of promotions is not exhaustive, nor was it always followed.

A Roman Military Discharge

The copy retained by the soldier consisted of two tablets of bronze of oblong shape about $4\frac{3}{4}$ by 6 inches bound together into a folder by bronze rings passing through two holes set in the edge. Two other holes were used for fastening and sealing the folder. Through these holes bronze threads were passed, and fastened on the outside by the seals of seven Roman citizens whose names were engraved alongside of the seals. The following is an actual example:

Ser Galba imperator Caesar August., pontif. max., trib. pot., cos. des. II, veteranis, qui militaverunt in legione I Adiutrice, honestam missionem et civitatem dedit, quorum nomina subscripta sunt ipsis liberis posterisque eorum, et conubium cum uxoribus quas tunc habuissent cum est civitas iis data, aut siqui caelibes essent, cum iis quas postea duxissent dumtaxat singuli singulas.
a. d. XI Jan. C. Bellico Natale, P. Cornelio Scipione Cos.

Diomed. Artemonis f. Phrygio.

Descriptum et recognitum ex tabula aenea quae fixa est Romae in Capitolio in ara gentis Juliae.

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(a) *Suggested Readings on Naumachiae.*

Friendlander, *Roman Life and Manners under the Early Empire*, vol. ii, pp. 74-76.

McDaniel, *Roman Private Life and Its Survivals*, pp. 166-167.

Sandys, *Companion to Latin Studies*, pp. 510-511.

(b) *Suggested Readings on Public Festivals and Games.*

Fowler, *Social Life*, pp. 285-301.

Friedlander, see above, ii, pp. 1-19.

Jones, *Companion to Roman History*, pp. 350-354.

McDaniel, see above, pp. 147-148.

Sandys, see above, pp. 501-507.

Teachers who have not read Professor Knapp's article entitled "Medieval Latin Not for Beginners in Latin," which appeared in the *Classical Weekly* for October 4 and 11, should do so immediately. In an unchecked enthusiasm for Christian Latin and for things medieval, many have looked upon late and modern Latin as containing the cure of all the ills of the Latin classroom. They have written much nonsense along this line. It were high time that someone call a halt and demand a little serious thought on the matter. Professor Knapp sums up the situation admirably, and I cannot forbear the following quotation, which is full of sound advice for the teacher of Latin:

The truth of the matter is that there is no royal road to knowledge—real knowledge—in any subject, least of all in such a subject as Latin. The sooner we all face, once more, the truth that Latin is to be mastered, partially or wholly, only by hard work, not by entertainment or by *parerga*, *avocationes* (plays, pageants, *Surgo, surgis, surgimus* exercises, emphasis on derivation, or on the Latin element in English, correlation of English with Latin, cards portraying the practical value of Latin, etc.), the better it will be for the study of Latin, both from the point of view of the taught and from the point of view of the teachers. No literature that is worth while can be mastered by anything save long and close application. Such application must be concentrated at first on the language *per se*; only when that is mastered is even the most elaborate knowledge of the "background" of a literature or of a national life of any real value in the study of the literature.

I end these remarks by saying something that it ought to be unnecessary to say; namely, that I have not been concerned at all in this discussion with the worth of later Latin literature or of medieval Latin literature. The teachers of classical Latin ought to learn vastly more than some, at least, of them know now of the Latin written between 50 A. D. and 1300 A. D.—to go no further down toward our own day. Teachers may well now and again use short pieces from the literature of those 1,250 years, for variety, etc. But, after all, the world has been right in believing that the best and most valuable induction into Latin is by way of the great three, Caesar, Cicero, Vergil, exactly as the world has been right in thinking that it is saner to induct

the pupil into English literature by way of Shakespeare than by way of *The Literary Digest* or even of *The Atlantic Monthly*.

The Latin Club of Hamilton College recently gave a public performance in Latin of the *Aulularia* of Plautus, under the direction of Professor C. K. Chase. It has become a Hamilton custom for the club to produce a play in Latin once every three years, so that there shall always be in the college one class that is familiar with the dramatic tradition. Naturally, costumes and other theatrical properties used in one play are preserved for subsequent performances; and each production has added to the skill and the technical knowledge of the energetic *choragus* and *dominus gregis*.

If the members of a class in the Latin drama cannot have the advantage of seeing or staging a play, they ought at least to present a play in class with their entire attention devoted to setting forth its dramatic qualities. The average play of Plautus and every play of Terence can be presented easily within the period of two class hours. After all, these plays were written to be acted, and unless some practical consideration is given them as such, our classes cannot understand them adequately.

The new screen version of *Ben Hur* is one of the most gorgeous spectacles dealing with antiquity. It has vividness, archaeological accuracy, dramatic quality, and for these reasons it will greatly influence or even determine the opinions which many people will have of life in the Roman world near the beginning of the Christian era. It is the more to be regretted that the impression it creates is one-sided and misleading.

Professor Sage remarks: "I do not wish to idealize Rome; her record contains many things which we wish had never occurred and it is too often marked by those qualities which *Ben Hur* reveals. To this extent the picture is truthful enough. But it stops there. When everything is taken into account, the balance is decidedly in Rome's favor. She brought with her peace, prosperity, material benefits, and, better than these, a conception of the world when law and order are normal conditions. This side of Rome *Ben Hur* neglects, and in that way it is dangerous."

Teachers of the Classics should counteract such false impres-

sions as they arise. They should teach in the spirit of historians rather than propagandists, but they have a right to present the other side of the picture with special emphasis when such biased accounts as that in Ben Hur are enjoying such wide publicity. Teachers of Latin can at least see to it that our pupils understand Rome thoroughly, the good and the bad alike, and they can put the facts before the public as occasion arises. If Rome does not command the sympathy of the world, it is from lack of understanding, and that understanding it is the task of the teacher of Latin to supply.

Some very important new works for the teacher of Latin are the following:

A History of the Ancient World, by M. Rostovzeff. Oxford University Press.

The Business Life of Ancient Athens, by G. M. Calhoun. University of Chicago Press.

English and Latin, by M. B. Ogle and L. M. Prindle. The Century Co.

Solon, the Work and Life of. Oxford University Press. 1926.

The Manichees as St. Augustine Saw Them, by Jos. Ricarby, S. J. Benziger Brothers.

Home, Past and Present, by W. Gaunt. 1926.

Hellenic Civilization, by M. Croiset. Knopf.

I would suggest that all teachers who have not procured Leaflet II, Material supplied by the Service Bureau for Classical Teachers, purchase the same by sending five cents to Miss Frances E. Sabin, Teachers College, New York City. It contains notice of much new material which is now available for classroom purposes.

Latin Notes Supplement No. 19, price 10 cents, appeared recently. It contains a good working bibliography on Cicero, and some historical and literary comments on the first Catalinarian oration. The latter, which are interesting and worth while, are intended to supplement the notes of the standard school textbooks. Miss Sabin is prepared to supply copies at the price indicated.

ROY J. DEFERRARI.

AFFILIATED HIGH SCHOOL AND COLLEGE SECTION

THE CONFERENCE PERIOD

Since the article on the functions and benefits of study-hall appeared in the October, 1926, issue of *THE CATHOLIC EDUCATIONAL REVIEW* we have received a few letters requesting that some further treatment be given to the suggestions made in the following quotation from the aforementioned article.

That the pupil can go to the study-hall equipped for the task assigned him depends in no small measure on the personality of the teacher as expressed during the conference period, which should follow as soon as possible after the recitation period and the assignment of the lesson. It is during this consultation period that the teacher's ability is most severely tested. The friendly guidance, the pertinent suggestions and the well-planned directions given at this time are the silent forces which make for success when the pupil is working alone in the study-hall. During this precious period of tactful supervision the pupil will learn how to pick out the key thoughts, how to discover the inner relations, how to employ his already acquired knowledge, how to formulate definitions, how, in short, to study. Thus armed, he goes to the study-hall to advance in knowledge by doing.

The conference period may be defined as the period of individual contact of pupil with teacher. At the end of class the problem for the morrow is assigned to the class as a whole. Its reception by each pupil depends on many factors; chief among these are the pupil's grasp of the already treated aspects of the general topic of which the assignment is a part, and on his recognition of the relation of the assignment to those phases already studied and with his experiences in general. In addition to these thought-content factors the comprehension of the problem assigned depends on each pupil's reaction during the time when he is a part of the class-group; i. e., on his attention, his interest, his health conditions during class and his previous attendance.

The teacher cannot always be assured that all these factors have played their part in the process. From our experiences as teachers we know that, more frequently than not, one or other of these factors has been dormant at a time when its rôle was a *sine qua non* for success. Looked at from the study-process angle, is it not expecting too much to require a pupil to go on with the solution of a problem if the more important of these factors has

failed to perform its function? Some teachers may claim that it is the pupil's own fault if such conditions arise, but this claim, right or wrong, does not eliminate the fact that the absent factor has failed of its purpose. Nor does the aforesaid claim supply the need. Justify ourselves as we will by such claims, we are forced to admit that they leave the situation in *statu quo*.

If we teachers expect our pupils to carry on the several steps in the process of study we must do more than merely give them the problem to be worked. We must ascertain if they can properly begin, systematically carry on and successfully draw to a close the mental activity called study. This cannot be done if some sort of provision for individual contacts between pupil and teacher is not devised. The sarcastic imputation couched in, "I can explain it to you but I can't give you brains to understand it," is nothing short of a confession that such a teacher is indifferent to the needs and the progress of the pupils intrusted to his care. In other words, it does not help the case nor excuse the teacher. The best we can say for it is that it stresses the rights of the teacher by beclouding his duties. What, then, can be done? After the lesson has been assigned, the teacher should arrange for a personal consultation with each pupil. The pupil should be asked such questions as will assure the teacher that, first, the problem to be solved is comprehended as a problem; second, that it is seen in its relation to the larger topic or principle of which it is a part and that its relation to the everyday life of the pupil is to some extent recognized. During this period of consultation the teacher will be able to discover tactfully those who have failed to give sufficient attention, those who have not the right sort of interest and those who, because of present health conditions and other such excusable factors, need extra assistance.

The above seems like a big order. If faithfully carried out for a few weeks, its seeming bigness will soon disappear. In other words, it can be carried out in a very few moments after it has become a part of daily procedure. It will make the pupils more attentive during class, realizing that immediately after class they will be questioned about the work assigned. The brighter pupils will need but little assistance, those of ordinary ability will in the course of a few weeks become habituated to right methods of study, and those whose progress is somewhat retarded, due to lesser native ability and previous preparation,

will demand a somewhat longer treatment and more careful guidance. If patience, tact and a lively realization of the high position of the teacher be characteristic qualifications of the teacher, those less mentally favored will be guided aright and in accord with their ability. The brighter pupils could be induced to aid the teacher in this practical work of Christian charity.

In the next issue we shall give in detail a concrete illustration of the above suggestions.

NEWS ITEMS

The new Golden Jubilee Altar, the gift of the Alumnae of St. Aloysius Academy of East Lexington, Ohio, has been placed in the chapel. It is of the purest of Carrara marble and is surmounted by marble Baldachin which rests on seven columns, symbolizing the seven sacraments. The cost of the altar, \$5,000, was raised by the zeal and devotion of the Alumnae, an achievement of which they are legitimately proud. The Eucharistic Congress Hymn written by Sister M. Liguori of the faculty of this Academy received second place in the contest, in which over 3,000 hymns were entered.

Report comes from St. Paul's High School of Washington, D. C., that a new Science Laboratory has been installed and equipped with the best of modern materials. The Commercial Department has also been enlarged to meet the increase of students. A notable addition has also been secured for the reference library of the Institution.

During the past few weeks the secretary of the Committee on Affiliation has visited the following schools: St. Gertrude's Academy, Cathedral High School and Visitation Academy of Richmond, Va., St. Mary's Academy of Alexandria, Va., and Villa Maria Academy of West Falls Church, Va. In each of these affiliated institutions a conference with the teachers was conducted.

Mt. St. Agnes Academy of Mount Washington, Md., reports the largest enrollment in its history. A very unique testimony of the Alumnae is represented in this enrollment of 400 students; over 94 per cent of it is made up of relatives of the school's former graduates. Through the generosity of the Alumnae the students of this academy have at their disposal the \$12,500 magnificent library.

On October 15 the new building of Fontbonne College of St. Louis, Mo., was solemnly dedicated by His Grace the Archbishop. Archbishop Glennon was assisted by Rt. Rev. Msgr. Holweck and Rt. Rev. Msgr. Brennan of the city of St. Louis. The style of architecture is Tudor Gothic; the materials used are rough hewn Missouri granite and Bedford stone trimmings. The gymnasium is 100 feet long and 70 feet wide and is equipped with all the latest in physical equipment, as well as an excellent swimming pool.

Both pupils and teachers at Holy Child High School, Waukegan, Ill., are greatly pleased now that they are working in such comfortable surroundings as are afforded them by the new school. The building is a three-story structure, fireproof throughout, and of Indiana limestone. There are eleven classrooms, a large science lecture hall opening into a modern and fully equipped laboratory. The chapel is done in panelled green oak and has ample accommodations. On the third floor, besides the auditorium, there is a large reception hall, specially designed for the socials, now an integral part of our educational procedure.

The corner-stone of the new Mt. St. Joseph's Academy of Rutland, Vt., was laid on November 4 by the Very Rev. J. M. Brown of Rutland, Vt. The increase in the number of students during the last few years has made this new building imperative. The deep interest and regard for the work of Catholic education as being carried on here has been attested to by the people of the city in the expression they gave to it in the recent bazaar. Through their cooperation as workers and patrons the sum of \$11,075 was contributed. A prize offered by the Hartford Insurance Co. for the best essay on Fire Prevention was awarded to Miss E. Daniels. On this occasion Mr. Fields, the representative of the donor of the prize, gave an interesting talk on the topic of Preventable Fires. The Senior Class of this academy contributed the sum of \$65 toward the new building. They realized this through the extra-curricular social and card party held under their auspices during the past month.

On November 10, the Sisters of Mercy of Cresson, Pa., formally opened Mercy Hurst, their new college, located at Erie, Pa.

Sister M. Aloysius, formerly principal of Mt. St. Joseph's Academy of Hartford, Conn., has been appointed as Superior at Sacred Heart High School of Waterbury, Conn.

LEO L. McVAY.

EDUCATIONAL NOTES

BRONZE TABLET UNVEILED TO NOTED MEXICAN NUN

A bronze tablet in honor of Sister Juana Ines de la Cruz, a nun hailed by secular writers as one of the most remarkable women that ever lived, was unveiled recently in the village of San Miguel de Nepantla, State of Mexico. The nun, whose name in the world was Juana de Asbaje, was born in that village on November 12, 1651.

Sister Juana Ines de la Cruz was the supreme poet of her time in the Spanish-speaking world. She was called "La Decima Musa," "The Tenth Muse."

At the age of sixteen years she was examined by a group of forty professors of the University of Mexico. The tests covered classical learning, theology, philosophy, history, mathematics and the sciences generally. Juana de Asbaje was better informed than her examiners.

The nun's versatility was extraordinary. She was fluent in Latin as well as Spanish, and none in her time, or afterwards, excelled her understanding of Aztec. She was the first mathematician in Nueva Espana, and, besides possessing profound knowledge of astronomy, was a gifted musician and painter. A street in Mexico City bears her name.

THE PAN-PACIFIC CONFERENCE

In accordance with a joint resolution of Congress authorizing the President to call a conference on education, rehabilitation, reclamation, and recreation at Honolulu, in April or May, 1927, invitations have been issued through the Department of State to all countries bordering upon the Pacific Ocean and having territorial interests in the Pacific, including colonial governments. These comprise Australia, Canada, Chile, China, Colombia, Costa Rica, Dutch East Indies, France, French Cochinchina, Great Britain, Guatemala, Honduras, India, Japan, Macao, Mexico, Netherlands, New Zealand, Oceania, Panama, Peru, Portugal, Salvador, Siam.

All organizations and institutions, public or private, which are engaged or interested in the fields covered by this conference are invited to send delegates. The expenses of these delegates

must be borne by the organizations they represent or by themselves.

Although this conference is planned primarily for Pacific countries and territories, yet all other countries having an interest in the conference will be welcome, and invitations will be sent to any other countries desiring to participate and not included in the invitations previously sent.

This conference is planned (1) to establish a basis of co-operation for the promotion of peaceful arts and pursuits among the countries participating; (2) to provide a medium for exchange of knowledge on the subjects under discussion; (3) to afford a wider field of service for certain technical activities; (4) to be of assistance to the territories of the several participating countries.

The following are the preliminary agenda of the Conference, relating to education:

1. Exchange of educational ideas through—
 - (a) Establishment and maintenance of centers for the exchange and distribution of adequate translations of laws, decrees, texts, publications, etc.
 - (b) Exchange of lecturers, teachers, students, research workers, and others interested or actively engaged in education.
 - (c) The formulation of principles and standards for credential acceptance and evaluation.
2. Establishment and preservation of national standards for child life through—
 - (a) Proper care of the mother and the infant.
 - (b) Furnishing a certain minimum number of years of instruction and requiring the child's attendance.
 - (c) Instruction in health habits and provision of proper recreation.
3. Vocational education:
 - (a) The place of vocational education in the general educational program.
 - (b) Government plans for stimulation of vocational education.
 - (c) The rehabilitation of civilians disabled in industry.

CATHOLIC SCHOOLS IN ENGLAND

The Catholic school outlook is regarded by Bishop W. F. Brown as one of "the utmost seriousness and gravity" to school managers. Bishop Brown is one of the most noted education authorities in the country.

Under existing laws voluntary schools (Catholic parochial

schools are in this category) which are "recognized" and maintained out of public funds, must provide their own buildings and bear the cost of structural alterations.

The Board of Education has power to demand alterations and to condemn school buildings in default. Some months ago the board put upon the "black list," as a preliminary to possible condemnation, a large number of schools with a total roll of 500,000 children.

It is completely impossible in many cases to carry out the board's demands. Some of the black-listed schools are council schools and in many of these cases the public authorities, with the rates behind them, are unable to find money to make the structural improvements demanded.

In these circumstances the Minister of Education, Lord Eustace Percy, has wisely shown a disposition to negotiate a settlement. Any drastic action closing the black-listed schools would make matters worse, because the public authorities could not, in most cases, find accommodation for the children who would be thrown upon their hands.

Lord Eustace Percy expressed some time ago his willingness to promote legislation making it lawful for local authorities to contribute to the structural improvement of voluntary schools in their areas, without imposing a change in the management of the schools. But he would do this only if a large number of authorities expressed their agreement, and so far only a few authorities have fallen in line.

Bishop Brown, commenting on the situation, said he feared there was no immediate prospect of any parliamentary legislation on the question. The outlook was indeed one of the utmost seriousness to managers of Catholic schools, he said. They were being pressed by local authorities and by the Board of Education to put their buildings in order. Certain smaller local authorities might not press the Catholic schools so urgently, as they were themselves unable to carry out the board's requirements.

But in large towns, where the local authorities had substantial funds and were carrying out the improvements demanded by the board, the pressure upon the Catholic schools would be correspondingly heavy and the amount of money involved would be enormous, said the Bishop.

Cardinal Bourne, in his presidential address at the National Catholic Congress the other day, submitted a scheme on his own initiative which, if adopted, would revolutionize the existing system. It would call for a per capita grant from the state for each child on the roll. There has been no public discussion of this scheme since it was unfolded, but it is engaging the earnest consideration of Catholic educationists all over the country. It will in due course receive the attention of the Catholic Education Council, a body of experts who advise the Hierarchy on educational matters.

The difficulties facing Catholic elementary education are so serious today that something will have to be done to relieve the tension.

REVIEWS AND NOTICES

EDUCATIONAL PERIODICALS

Administration

"*A Critical Study of the Content of High-School Physics with Respect to Its Social Value.*" Charles Hoyt Watson, *The School Review*, November, 1926. A study of the value which the parents of high school pupils attach to a knowledge of high school physics. Indicates that current physics texts contain numerous items of little knowledge value for the majority of the adult population whilst many practical items are not included.

"*The School Pupil Survey in Arithmetic: A 1925 Comparison.*" Guy M. Wilson. Description of a project carried out at Boston University for the purpose of discovering the social uses of arithmetic. The results confirm the findings of other surveys and indicate points that need emphasis in the teaching of arithmetic.

"*Qualities Leading to Appointment as School Supervisors and Administrators.*" Robert H. Morrison, *Educational Administration and Supervision*, November, 1926. The author reports the results of a study of current methods used in the choice of supervisors and administrators. He found that appointment is largely determined by the character traits of the applicant and that not all successful teachers make successful supervisors.

"*An Investigation into the Methods of Student Teaching in Colleges and Universities.*" Leonard D. Haertter and Dora V. Smith, *Educational Administration and Supervision*, December, 1926. Report of a study undertaken by the University of Minnesota for the purpose of determining present practice and efficiency of student-teaching in the teacher training institutions of the United States. Reveals many pertinent facts that should be of interest to all in charge of teacher training.

College and High School

"*Are Changes in the High-School Curriculum Needed?*" M. Louise Nichols, *School and Society*, October 16, 1926. A discussion of the advisability of reorganizing the subjects taught in high school for the purpose of relating them more intimately to real life, with an account of what has been done in one field, viz., science, at the South Philadelphia High School for Girls.

"*What Magazines Do High School Students Read?*" Stevens Kimball, *School and Society*, October 16, 1926. The writer presents a summary of the answers to a questionnaire given to the high school students of Columbus, Ohio. If the conditions revealed are any indication of the general situation, it is high time teachers of literature took some action!

"*What Colleges Are For.*" Henry A. Perkons, *Educational Review*, November, 1926. The writer in his all too brief article suggests a line of thought that merits the careful attention of all engaged in college work. "The business of the college," he says, "is that of teaching not so much what our modern life actually is, as how it should be lived, and supplying the materials for a fuller, larger living."

"*Class Size in Universities.*" Earl Hudelson, *Educational Review*, November, 1926. A report of the investigations being carried on at the University of Minnesota to determine the effect of class size upon results measured in terms of student achievement. The writer says that "what slight differences exist seem to be favorable to the large classes." "The method of teaching," he adds, "does not seem to affect this difference."

"*High Schools and Hazards.*" Thomas W. Gosling, *Educational Review*, November, 1926. Sublimating "safety education" to the level of respect for human personality and making it a phase of moral and physical education, the writer suggests methods suitable to the grammar school, the junior high school and the senior high school, respectively, by which youth may be prepared to meet the hazards of life.

"*The Status of Freshman Week in Large Universities.*" George D. Stoddard and Gustav Freden, *School and Society*, November 6, 1926. Report of a questionnaire answered by some eighty-four colleges and universities. The data summarized in this article will prove useful to all who are interested in this new phase of college administration.

"*The Teaching of Chemistry in the Early American Secondary Schools.*" S. R. Powers, *School and Society*, October 23, 1926. A brief but interesting study establishing "the period in which chemistry became a subject of secondary education and explaining in part why it was an acceptable subject for those early schools."

"*Progressive Trends in Secondary Education.*" Burton P.

Fowler, *School and Society*, November 13, 1926. This article aims to show how the principles of scientific education may be applied to secondary education. The curriculum must be revised in the light of educational psychology; laboratory methods must be introduced into all our courses; the evils of class recitation must be eliminated; natural forms of learning and outlets for creative energy must be provided; and the cooperation of parents must be enlisted.

Methods of Teaching

"*A Means for the Selection of Group Projects.*" H. C. Lehman and P. A. Witty, *The Journal of Educational Method*, November, 1926. Description of a device for discovering the spontaneous interests of pupils which may be used as a basis of group projects.

"*A Time-Saving Plan for Teaching Spelling.*" Eliza Hoskins, *Peabody Journal of Education*, November, 1926. Describes the plan in use for teaching spelling in the Little Rock schools. Based upon the principle that the time of the pupils is being wasted in teaching them words that they can spell.

"*The Biggest Thing in Teaching.*" Frank M. McMurry, *Teachers' College Record*, November, 1926. Develops the thesis that the greatest function of the teacher is to help the student find himself and the greatest test of a teacher is the extent of his friendships with students and his personal influence upon their characters.

"*An Experiment with Manuscript Writing in the Horace Mann School.*" Edwin R. Reeder, *Teachers' College Record*, November, 1926. Manuscript writing has been used in the Horace Mann School since 1923. Tests seem to indicate that this new form of penmanship has some promise.

"*Directed Study: Materials and Means.*" C. C. Hillis and J. R. Shannon, *The School Review*, November, 1926. The authors have developed what they call an "objectivated assignment sheet" as a device for supervised study. Specimens of such assignment sheets are given and their value defended.

"*The Use of Assemblies for Socializing Instruction.*" William H. Johnson, *The Elementary School Journal*, November, 1926. The assembly has proven its value as a socializing and integrating device in the junior high school. Its value for the elemen-

tary school has not been so clearly demonstrated. The writer reports the results of two years of experiment with it and makes a number of practical suggestions as to its proper conduct.

Principles of Education

"Labor Chides the Schools." H. G. Good, *Educational Review*, November, 1926. A brief presentation of the faults found in our schools by labor organizations and a plea for a careful investigation of the truth in the interests of democratic education.

"Many Matters Confronting Curriculum Constructors." Clyde B. Moore, *Educational Review*, November, 1926. Referring to the prominent place attained by curriculum construction in modern educational practice, the writer sounds a warning that the learner be not overlooked.

"Education for Credulity." Joseph V. Collins, *Educational Review*, November, 1926. The American people liked to be fooled; at least, so we are often told. Mr. Collins contends that much of our education tends to maintain and strengthen this gullibility and argues for a change of method that will insure thinking and understanding. His suggestion that logic may be taught in all grades is worth considering.

"How Can We Make Him Morally Efficient?" Grace H. Y. Griffin, *Educational Review*, November, 1926. The author, stating the problem of training for moral efficiency to be the inculcation of moral knowledge, habits and attitudes, discusses the values of various school subjects and activities in the development of these. Religious instruction finds no place in her program.

An Arithmetic for Teachers, by William F. Roantree and Mary S. Taylor. Pp. xiii + 621. New York: The Macmillan Company, 1925.

This first attempt at the construction of a textbook for prospective teachers along the lines of professionalized subject matter is particularly welcome to both teachers and students in Normal Schools. The authors have been successful in bridging the gap between purely subject-matter courses and courses in the methods of teaching arithmetic. The book is divided into twenty-two chapters, each of which treats one phase of arithmetic from a twofold aspect, namely, "Teacher's Knowledge" and

"Methods of Teaching." Under "Teacher's Knowledge" are assembled historical items on the development of the topic and explanations of terms, rules and principles. This is followed by a series of exercises calculated to test the student's comprehension of the chapter, to develop skill in using the principles enunciated, and, if the instructor wishes so to use them, to stimulate introspective analysis of the learning process. The second section of each chapter treats not only of present methods of teaching the topic under consideration but also, to some extent, of the development of these methods. Exercises following this section of each chapter emphasize salient points in the chapter and provide opportunity for the planning and discussion of specific lessons.

The results of scientific investigations and a limited number of references are embodied in the text. General topics, such as interest, motivation, drill, and choice of problem material, are treated, not *en masse*, but in connection with the various arithmetical topics. The two final chapters are devoted to a systematic treatment of the different types of lessons and of appropriate methods for each type independent of the special subject-matter to which these types may be applied. The book merits the careful consideration of all instructors of prospective teachers of arithmetic. It makes provision for an extension of scholarship by presenting new and wider views of familiar material, and it may readily be used in directing the students towards the proper attitude, technique, and method of study.

Conduct and Citizenship, by Edwin C. Broome and Edwin W. Adams. New York: The Macmillan Company, 1926. Pp. 422.

Superintendent Broome of the Philadelphia schools and Principal Adams of the Normal School have written an excellent civics book which should appeal widely as a text in public schools for boys and girls of twelve to fifteen years. Naturally it is unsectarian in character, not because the writers fail to appreciate the value of the religious influence in upbuilding good citizenship, but for a practical reason which is frankly stated: "A social institution which we have not treated in detail in this book is the Church. This is not because of any lack of recognition of its importance, but because of the practical difficulty

of treating the subject in such a way as to avoid giving offense. The relationship of the Church toward the problem of right conduct is of first importance. The spiritual life of a nation is as vital as its physical and mental life. The good citizen recognizes this fact and, either directly or indirectly, does his share in supporting this vital institution" (p. 392). The Catholic teacher using this volume as a text—and she will make no mistake in so doing—must be prepared to stress the influence of religion in the building of the American nation and, in particular, the influence our faith should have in inculcating good citizenship of the highest order. If this supplementary work is done by the teacher, and she is capable of doing it well, the advantage of a real Catholic text has been met, probably better than most texts accomplish the desired result.

Little fault can be found with the volume, though I would stress the historical background more, the English contribution (which is really the mediaeval Catholic contribution), the slow growth of American toleration and democracy, the relationship of labor and capital, the contribution of the immigrant, and the tardy separation of Church and State, which the untutored are apt to regard as an ancient principle of American polity. Yet these are the very questions which the authors were forced to omit or pass over to avoid the criticism of one group or another. They have written, in a most interesting, simple, readable style, a good description of our governing institutions, of Americanization, the duties of citizenship and the elements of the so-called civic sociology. It is remarkable how much information of a varied nature has been included and infiltrated in the little volume. The index, constitution, illustrations, and suggestions for teacher add to the general value.

RICHARD J. PURCELL.

Health Heroes, by Grace T. Hallock and C. E. Turner. New York: Metropolitan Life Insurance Company, 1926.

Teachers in the upper grades and high school will welcome the first two pamphlets of the Health Heroes Series, just issued by the Metropolitan Life Insurance Company. They are "Louis Pasteur" and "Edward Trudeau." "Louis Pasteur" is a brief biography of this world famous hero and Catholic scientist, written in a sympathetic style which preserves the spirit of

service so manifest in the life of this benefactor of mankind. Although it is written in 32 pages, it is not an outline or summary, but rather a brief study in which all the important steps of an interesting life story are related in easily readable style. It narrates his home life and schooling and pens a clear-cut picture of the background and environment which produced this hero. Students, as well as adults, who cannot give time to the reading of a lengthy biography will find here an accurate and lucid account of his various studies in fermentation, "spontaneous generation" and of the various experiments leading to the "germ theory of disease," and our present knowledge of contagious diseases. The principles of pasteurization, vaccination and the study of hydrophobia are also discussed.

It will be an invaluable booklet for classes using the N. C. W. C. Course of Study in Health, which suggests teaching health through biography in the upper grades. High school classes in science or health will profit by reading it. As a booklet of inspiration and as an account of the contribution of a Catholic to science it should be familiar to all our students and may well find a place on their high school library shelves.

The second pamphlet in the series, "Edward Livingston Trudeau," is now available also. Written in the same interesting, sympathetic style as the first, it chronicles the life of Trudeau, who fought the great white plague and increased our knowledge of how to battle it by proving in his own treatment the insuperable healing power of sunlight, fresh air and rest. It gives an account also of the foundation and early days of Trudeau Sanatorium at Saranac Lake, New York, where innumerable sufferers with the dread disease have experienced the efficacy of this simple treatment and outdoor life. Like the first pamphlet, it will prove useful as a tale of courage and inspiration, as well as for reading and reference in health classes.

MARY E. SPENCER.

A History of England, by Hilaire Belloc. Vol. I. With nine maps and a portrait. Pp. 7 + 421. New York: G. P. Putnam's Sons, 1925.

This is the first of a projected series of three volumes on the history of England, and covers the period from the beginning to the Norman Conquest. Readers familiar with Mr. Belloc's

writings need not be told that he has here produced a work characterized by originality of thought and of presentation and considerably aside from the ordinary type; but at the same time they will not require to be reminded that he is not strictly an historian, but rather an apologist who uses history to support a thesis. To accomplish this he is wont to take broad, sweeping glances over vast periods, a method which, while not objectionable in itself, but, on the contrary, capable of highly legitimate use, is nevertheless apt to mislead by revealing what one wants to see and leaving unrevealed those small details which do not fit in with one's scheme.

Mr. Belloc's thesis is that the original Celtic inhabitants of Britain, while deeply affected by Roman civilization, much more so indeed than is generally allowed, suffered no great racial change, so that the people who occupied the island when Caesar landed differed but little in blood from those who were there when St. Austin came; that, moreover, the Saxons did not drive out the Celts, but were rather absorbed by them; and finally that the Danes had little effect in modifying the racial stock. Whence it follows that William came from Normandy to a land predominantly Celtic in blood.

That the Roman occupation affected the institutions of the country far more than nineteenth-century historians generally recognized no one is likely to deny, in view of what has been accomplished in the field of Roman-British history in the past quarter of a century. And in addition the analogy of Roman occupation in Gaul and elsewhere will lead one to accept as at least highly probable that the bulk of the population remained Celtic during the interval from Caesar to Hengist. But from that date many will part company with the present author; for a writer who holds that during the "Saxon" period (roughly about six centuries) the mass of dwellers in the east, the south and the midlands continued Celtic, has to answer certain objections based on known facts and therefore not to be disposed of by any amount of theorizing and generalization.

First, the Saxons *did* succeed in imposing their tongue or tongues on the midlands and ultimately to the borders of Wales and Cornwall. Mr. Belloc accounts for this by saying that the Saxons were the evangelizers of those regions; but were they? For a long period after St. Austin's death the Saxons were largely

pagan, and hence, according to Mr. Belloc's own view, inferior to the Celts, who, for all their degeneration, retained memories of Roman organization and of the Christian religion. Now, as a rule, when a race of military prowess, but inferior culture, overcomes one weaker but culturally superior the conquerors are in their turn conquered and adopt the higher civilization on which they have encroached. This happened in ancient Greece (the fact that the invaders improved on the civilization they found is not adverse evidence: the point is that they did not destroy it); it happened in Gaul; it happened in North Italy. Such an event as the Arab conquest of Spain presents no parallel and is therefore no exception. On all sides we see the tale of "*Graeca capta captivum duxit captozem.*"

But this would not of itself disprove Mr. Belloc's contention but would, at most, only give us pause in accepting it. A more serious difficulty, and one to which he ought to be especially sensitive, is the second: The Welsh had an old tradition that their ancestors were driven out of the Midlands into the western mountains by the Saxons, and that some of the Celts of the southwestern parts of Britain left the island altogether and settled in Armorica, which is known as "Brittany" even unto this day. Now, Mr. Belloc has high respect for tradition as a source of history—a most commendable attitude. How, then, does he justify the rejection of a tradition undoubtedly old, tenaciously held and borne out by what ascertained facts, as distinguished from conjectures, inferences and the like, we happen to possess? That the non-Celtic invaders overran the country to the Marches of Wales and ultimately to the borders of Cornwall is certainly the "traditional" view; and, while Mr. Belloc's *may* be the right one, we do not see that he has demonstrated it here; nor do we feel that it ever can be demonstrated unless some future historian should light upon evidence at present not suspected to exist. The most we would grant is that the Celts were not utterly exterminated, but continued in small numbers until gradually absorbed by the Saxons; that the Saxons were absorbed by them, while at the same time imposing on them the Saxon tongues, seems too much to swallow.

Mr. Belloc minimizes the *numbers* of the Saxon invaders and would make them out to be only small bands of a few hundred at most, with no women, no household utensils and no cattle—

or at least very few of these. Now, we must remember that these raids covered a long period, were in fact practically continuous, like the Crusades; and that since the invaders did actually settle in the country, it is but reasonable to suppose that at least some of them came *prepared* to settle, which would imply that they brought their families and their goods. Let a process like this go on for a hundred and fifty years and see how profoundly the ethnic character of a people will be altered, especially when we recall that in the wars between the Saxon and the Celt there has invariably been more killing—slaughter of prisoners, murder of infants, etc.—than in most modern wars.

Mr. Belloc sets great store by Wiener's researches into Teutonic philology; he considers that the Viennese scholar has demonstrated that the languages spoken by the Goths and kindred nations were really made up in large measure of debased Latin and Greek words. Now, to this one can but say that Mr. Belloc's admiration for Wiener is not common among philologists, most of whom continue to hold the traditional (!) view that the said languages, while undoubtedly containing words borrowed from Latin and Greek, were fundamentally different from Latin and Greek and that the bulk of the borrowing has been in the opposite direction. No; Wiener has not succeeded in persuading the generality of scholars to reverse the history of European languages. And the fact that Mr. Belloc relies so much on him will undoubtedly move many historical students to reject Mr. Belloc. For a reader cannot suppress a misgiving when he finds that so much is made to depend on a science so notoriously beset with pitfalls as is philology. Every one who has read his "Trench" has learned caution in this field; apparently, however, Mr. Belloc is quite ready to accept such a derivation as that of "Volk" from a Late Greek "fulcus." But why not go on and revive the once-proposed derivation from "vulgus"? It is no less plausible and has at least the merit of some "tradition" behind it. This sort of etymology is in line with the attempts to relate "amuse" to "musa" and "much" to the Spanish "mucho" and similar scientific *tours-de-force*. It is really asking a great deal to suggest that we reconstruct our history to fit it in with a philological theory that has not gained wide acceptance and is opposed to practically every theory that has any serious following.

But despite these strictures we still have to thank Mr. Belloc for a work which, whatever be thought of it, cannot be ignored. He is always interesting and stimulating and excites a desire to peruse the volumes that are to follow. In these Mr. Belloc will be on more solid ground as far as his own knowledge is concerned; and those who recall the brilliant introductory chapter to the eleventh volume of his edition of Lingard will be justified in looking for a genuine addition to the historical literature on modern England.

EDWIN RYAN.

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